AN INTRODUCTION TO SPELLING AND READING:

CONTAINING

LESSONS FOR CHILDREN,

HISTORICAL AND PRACTICAL;

ADORNED WITH SCULPTURES.

TOGETHER WITH THE

CHIEF RULES FOR SPELLING,

AND

DIVIDING WORDS INTO SYLLABLES.

DESIGNED

To teach them to read *well* and *distinctly* in a shorter Time than is usual.

TO WHICH IS ADDED,

PRAYERS, COLLECTS, &c.

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RECTOR OF READING IN BERKS.

THE FIFTEENTH EDITION,
CORRECTED AND IMPROVED.

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THE PREFACE.

THE method of learning to read here proposed, having been tried with good success in a Charity-school *in the country, it was thought proper to publish it, that each child might have a copy. It was further considered, that what was of use in one school, might be useful in others also.*

As soon as the children know how to distinguish their letters, and have learned the Syllables *and* Monosyllables, *in the beginning of the* first Part, *it is proposed to set them to read the* Lessons *which follow. And while this is doing, it is proposed that the judicious instructor should, as the children are capable, sometimes teach them the* Rules *for spelling, and dividing words into syllables, which are in the* second Part. *These are contained in a few pages, and therefore may be easily committed to memory. And, in reading, the children are supposed to be daily and con-*

ſtantly taught the uſe and application of thoſe rules; which is the reaſon why the words in the Leſſons *are not divided into ſyllables, as they commonly are in books of this nature. The children ſhould be frequently aſked,* By what rule they ſpell ſuch a word? Why they ſtop at ſuch a vowel or conſonant, in dividing it into ſyllables, rather than at ſuch an one? *Which method ſhould be followed till they come thoroughly to underſtand the rules. And when they begin to ſpell a word, they ſhould not, having ſpelt a part of it, be ſuffered to gueſs at the reſt, but always be made to go through with it, even though they happen to gueſs right. They ſhould moreover be taught to add every ſyllable to thoſe they have ſpelt, which would ſoon bring them to read a hard word as well as an eaſy one.*

For the uſe of ſuch children as have time for a more exact knowledge of the Engliſh Tongue, *I would recommend to the* Teachers, Mr. LOUGHTON's Practical Grammar, *which book has produced very good effects wherever it has obtained. I heartily wiſh it were more generally introduced*

introduced into our English schools, instead of some others of less value, which are commonly used there; since it would give all those, whose education is confined to the learning their mother tongue, an adequate notion of it, teach the Fair Sex to write more correctly than most of them have heretofore done, and expedite the studies of those who are designed for the learned languages by furnishing them with a proper idea of several parts of Grammar, before their entrance on the Latin Rudiments.

The Lessons are so ordered, to convey some necessary knowledge to the minds of the children and their parents; but it was not proposed to set down all the circumstances of the history in the Historical Lessons, but only so much as might be instructive and entertaining to the children.

Angel
Bull
Cradle
Dog
Eagle
Fish
Goose
Horse
Inkhorn
Jug
Key
Lamb
Mouse
Needle
Owl
Parrot
Queen
Ram
Shoe
Table
Unicorn
Vine
Windmil
Ax
Yew
Zeal

The ALPHABET of LETTERS.

Roman	Italian	English	Sound of each Letter
a A	*a A*	a A	a
b B	*b B*	b B	bee
c C	*c C*	c C	ſee
d D	*d D*	d D	dee
e E	*e E*	e E	e
f F	*f F*	f F	eff
g G	*g G*	g G	ge
h H	*h H*	h H	atch
i I	*i I*	i I	i
j J	*j J*	j J	jee or jod
k K	*k K*	k K	ka
l L	*l L*	l L	ell
m M	*m M*	m M	em
n N	*n N*	n N	en
o O	*o O*	o O	o
p P	*p P*	p P	pee
q Q	*q Q*	q Q	ku
r R	*r R*	r R	ar
ſ s S	*ſ s S*	ſ s S	eſs
t T	*t T*	t T	tee
v V	*v V*	v V	vee
u U	*u U*	u U	yew
w W	*w W*	w W	double yew
x X	*x X*	x X	eks
y Y	*y Y*	y Y	wi
z Z	*z Z*	z Z	zed or ze

LESSON I.

a	e	i	o	u
ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ack	eck	ick	ock	uck
act	ect	ict	oct	uct
ad	ed	id	od	ud
ads	eds	ids	ods	uds
af	ef	if	of	uf
aft	eft	ift	oft	uft
ag	eg	ig	og	ug
ah	eh	ih	oh	uh
al	el	il	ol	ul
ald	eld	ild	old	uld

LESSON II.

alk	elk	ilk	olk	ulk
alm	elm	ilm	olm	ulm
alp	elp	ilp	olp	ulp
alt	elt	ilt	olt	ult
am	em	im	om	um
amp	emp	imp	omp	ump
an	en	in	on	un
and	end	ind	ond	und
ang	eng	ing	ong	ung
ank	enk	ink	onk	unk
ant	ent	int	ont	unt
ap	ep	ip	op	up
apt	ept	ipt	opt	upt

LESSON III.

ar	er	ir	or	ur
arch	erch	irch	orch	urch
ark	erk	irk	ork	urk
arm	erm	irm	orm	urm
arn	ern	irn	orn	urn
art	ert	irt	ort	urt
as	es	is	os	us
aſh	eſh	iſh	oſh	uſh
aſk	eſk	iſk	oſk	uſk
aſt	eſt	iſt	oſt	uſt
at	et	it	ot	ut
atch	etch	itch	otch	utch
ax	ex	ix	ox	ux

LESSON IV.

ba	be	bi	bo	bu
da	de	di	do	du
fa	fe	fi	fo	fu
ha	he	hi	ho	hu
cha	che	chi	cho	chu
pha	phe	phi	pho	phu
ſha	ſhe	ſhi	ſho	ſhu
tha	the	thi	tho	thu
wha	whe	whi	who	whu
ja	je	ji	jo	ju
la	le	li	lo	lu
bla	ble	bli	blo	blu
cla	cle	cli	clo	clu
fla	fle	fli	flo	flu
gla	gle	gli	glo	glu

LES-

LESSON V.

pla	ple	pli	plo	plu
ſla	ſle	ſli	ſlo	ſlu
ſpla	ſple	ſpli	ſplo	ſplu
ma	me	mi	mo	mu
ſma	ſme	ſmi	ſmo	ſmu
na	ne	ni	no	nu
kna	kne	kni	kno	knu
ſna	ſne	ſni	ſno	ſnu
pa	pe	pi	po	pu
ſpa	ſpe	ſpi	ſpo	ſpu
ra	re	ri	ro	ru
bra	bre	bri	bro	bru
cra	cre	cri	cro	cru
ſcra	ſcre	ſcri	ſcro	ſcru

LESSON VI.

gra	gre	gri	gro	gru
pra	pre	pri	pro	pru
tra	tre	tri	tro	tru
ſtra	ſtre	ſtri	ſtro	ſtru
thra	thre	thri	thro	thru
wra	wre	wri	wro	wru
ſa	ſe	ſi	ſo	ſu
ta	te	ti	to	tu
ſta	ſte	ſti	ſto	ſtu
va	ve	vi	vo	vu
wa	we	wi	wo	wu
dwa	dwe	dwi	dwo	dwu
ſwa	ſwe	ſwi	ſwo	ſwu
twa	twe	twi	two	twu

LES-

LESSON VII.

Monoſyllables, *or words of* one ſyllable.

ALL call fall mall pall ſhall ſmall ſtall thrall.

Aw daw draw flaw kaw law maw paw raw ſtraw thaw.

Art cart dart fart hart part ſmart tart thwart.

Are bare care dare fare pare rare ſcare ſhare ſpare ſquare ſtare tare ware.

Hand brand land rand wand.

LESSON VIII.

Ake flake make rake ſake ſhake ſlake ſnake take wake.

Ark cark dark hark lark park ſpark ſtark.

Aſk baſk caſk flaſk laſk maſk taſk.

Bag cag dag fag gag hag jag lag nag rag ſag ſnag wag.

Bob cob fob gob hob job knob mob nob ſob.

Batch catch hatch match patch ſnatch.

LESSON IX.

Edge ſledge hedge ledge pledge ſledge wedge.

Badge fadge—Bridge fidge.

Arch ſarch trarch—Arch parch ſtarch.

Brace lace mace race trace.

Brim

Brim dim him rim skim slim swim trim whim.

Gin grin inn kin pin sin spin.

LESSON X.

Brat cat chat fat flat pat plat squat.

Brink chink clink ink link pink think stink wink.

Cot dot got jot knot lot not plot pot rot sot scot shot snot spot trot.

Cash clash crash dash gash gnash hash lash mash pash plash quash rash sash wash wrash wash.

Chip clip dip grip nip pip quip ship skip sip tip snip.

LESSON XI.

Bright fight flight fright knight light might plight right sight slight tight write.

Brick kick lick nick pick quick sick thick trick trick.

Chap clap flap gap hap lap map nap pap scrap slap snap strap wrap.

Crack hack knack lack pack quack snack stack tack track.

LESSON XII.

Blush brush bush crush flush gush hush plush rush tush.

Cage gage page rage stage swage wage.

Cape crape gape scape scrape shape tape.

Cope grope mope pope rope scope slope sope trope.

Camp cramp damp lamp ramp vamp.

Cure dure lure pure sure.

Fade jade lade made shade trade wade.

Gripe pipe ripe stripe wipe.

LESSON XIII.

All ball tall jall mall rail tail snail tail vail wail.

Beat cheat feat heat neat.

Bawl brawl crawl sprawl spawl yawl.

Book cook crook look hook nook.

Coop droop hoop loop poop scoop troop.

Block cock dock frock knock mock pock shock smock sock stock.

Brawn dawn fawn pawn spawn yawn.

Blaze graze glaze graze maze raze teaze.

Clout flout gout pout scout shout spout sprout stout.

LESSON XIV.

Monosyllables expressing the World, its Parts, Creatures, *and* Things *contained therein*.

WORLD sun moon stars.

Air wind breath east west north south breeze gale storm calm knoll crag rock cliff or cliff cape.

Earth land ground isle hill plain mount coast shore bank fen moor turf bog sand clay marl

chalk dirt dust clod quire mud ditch den cave chink.

Gold brass lead tin steel rust stone flint, Sea lake meer bay gulf flood stream tide flow ebb wave foam froth creek brook pond pool cloud mist dew rain snow sleet slime hail frost ice drop.

LESSON XV.

Of the Soul *and* Body *of* Man.

Soul—Mind will wit think thought sage wise shrewd judge choose dull fool.

Body—Head crown brain hair beard pate scull scalp eyes lids ears brows nose mouth cheeks lips tongue gooms or gums tooth teeth chaps jaws chin face nape throat neck breast chest paps teats back chine rib side waist groin loins reins breech bum flanks joints arms wrists hands palms thumb fist nails limbs hips thighs knee ham leg calf shank shin heel foot feet sole toe flesh bones nerve vein blood gall heart lungs lites guts cawl milk spleen chyle phlegm.

LESSON XVI.

Of the Relations, Passions, Conditions, *and* Circumstances *of* Man.

Relations—Wife child son aunt niece dame slave.

Passion

Passions—Love hate joy fear dread hope rage grief.

Of the condition and circumstances of Man—Babe boy lad youth girl maid wench lass young old good bad king prince duke earl lord peer page groom cook wed bride rich poor hot cold moist dry bald sad red fair brown fat lean plump lank wealth strength well sick weak faint tall short dwarf.

LESSON XVII.

Of Meat, Drink, and the Actions relating thereunto.

BREAD loaf food meat cheer fare corn grain malt wheat rye oats beans peafe maize grift meal dough paſte flice piece ſop crum or crumb bit cart cake bun beaf veal lamb pork brawn tripe broth ſoup cheeſe curds cream eggs ſauce cloves ſpice oil brine.

Drink beer yeſt barm ale milk whey wine ſack mead port.

Feed eat chew knaw cram bite dine ſup feaſt gorge lothe knead guſt taſte ſmack bake boil broil fry roaſt ſeeth ſod.

Thirſt drink drank bowze bib ſip tope quaff ſwill draught brew.

Apparel—Cloth ſtuff pluſh ſilk lawn coat cloak ſmock hood ſhirt ſhift ſmock gown band cap hat coif hoſe ſock ſhoes boots pumps gloves chain ring ſcarf.

LESSON XVIII.

Monosyllables *expressing the Names of* Men, Women, Beasts, Fish, Fowls, *&c.*

Men—Bede Chain Charles Fulk or Fowk George Giles Gray Guy Hugh James Job John Jude Luke Mark Miles Paul Ralf or Ralph Reese or Rees.

Women—Ann Clare Eve Grace Faith Jane Joan Joice Rose Ruth.

Beasts—Ape ass bear bitch boar buck buff bull cat colt cow cur cub deer doe dog elk ewe fawn foal fox goat hare hart hind hog hound horse kid lamb lynx mare mole mouse mule nag ox pad pig rat sheep sow stoat swine whelp wolf.

LESSON XIX.

Creeping animals—Ant asp bug eft flea frog leach louse newt nit slug snail snake tike toad worm.

Fowls—Cock coot drake duck geese goose hen swan teal.

Birds—Bat dove crane crow hawk hearn jay kite or glead lark owl quail rook snipe stare stork thrush woop wren.

Parts of a bird—Beck bill claws grap craw down tail.

Small creatures having wings—Bee breeze drone fly gnat moth wasp.

LESSON XX.

FISH—Base bleak bream carp chat chub cod crab dab dace eel gull loach perch pike plaice prawn roach tench trout shad shrimp smelt sole sprat whale.

Parts of a Fish—Fin gill roe scale shell snout.

Trees—Ash asp bay beech birch box elm fir larch lime oak plane pine yew.

Plants, shrubs, and herbs—Balm beet broom cane dill flag flax fern gourd grass hearth hemp hops leek moss mint reed rose rush rue sage sedge stock trunk twig.

Parts of a tree or plant—Bark branch bud graft leaf pith rind root shoot slip stalk sprig stem stock trunk twig.

Fruits—Hips haws crab date fig nut pear peach plumb grape bunch quince sloe.

LESSON XXI.

Belonging to a Church—Dean priest clerk choir organ quire desk font bench form seat pew bell rope chimes clock.

A house, its parts and furniture—Wall roof gable ridge tile slate lath thatch porch hall room floor vault bar bolt latch post door lock

key beam plank boards ſtairs ſtep couch chair ſtool box cheſt trunk bed mat cords quilt rug ſheets tick pot ſpoon bowl tray pan trough grate ſpit jack line tongs ſink peel plate diſh knife fork cask keg vat or tub glaſs coal-box

Fire flame flare flaſh blaze ſmoke ſoot wood coal.

Tools for workmen—Awl ax bill drill fan flail file raſp hook hough laſt plane plough ſaw ſithe ſpade rake wedge.

LESSON XXII.

Plays, and terms uſed in them—Game cards cheſs draughts die dice race dance croſs and pile pell-mell leap jump ball bowls win loſe deal trumps lurch ſtake ace duce play quoit whip ſcourge top gig ſport.

Arms—Bomb bow gun match lance pike ſling ſpear ſword edge ſheath hilt blade point.

LESSON XXIII.

Number—One once firſt two twain brace pair twice three leaſh tray thrice third four fourth five fifth ſix ſixth eight eighth nine ninth ten tenth twelve twelfth

Time—Age year ſpring month march may june week day night noon hour till thrice ſoon late when then now.

Places—Spare path road way field close croft town lane street france spain york where there here hence whence thence you up down.

Measures—League mile perch pole pace ell yard foot span inch breadth length depth high or height quart pint tun.

Weights—Stone pound ounce dram grain.

LESSON XXIV.

Of the Creation. Genesis I. *and* II.

THE world in which we live was in the beginning of time created by God. The heavens and the earth, birds, beasts, fishes, and other creatures, and last of all *Adam*, the first man, were created by God, and placed in

in this lower world. God thought it not good that man should be alone: he therefore took one of the ribs of *Adam*, and made a woman, to be an helpmate for him. She being brought to *Adam*, he said, "This is now "bone of my bone, and flesh of my flesh; "she shall be called *Woman*, because she was "taken out of man."

Our first Parents were made more excellent and perfect than any other creatures here below; for God made them good and righteous, after his own image and likeness. He also gave them power over the other creatures.

The Lord planted a delightful garden, which is called *Eden*, and sometimes *Paradise*. Here he placed *Adam* and *Eve*, and committed the culture and dressing of it to them.

Hence we may learn, that no one ought to be idle, since God appointed work for our first parents before the fall, in *Paradise* itself. Thus were *Adam* and *Eve* as happy as they could desire, till they lost their happiness by sinning against God.

LESSON XXV.

Of the Sin and Fall of our First Parents.

Genesis III.

IT pleased God to make trial of the obedience of our first Parents. He therefore gave them a particular law, by which they

were

were forbidden, upon pain of death, to eat of the fruit of a certain tree, called, "The Tree of Knowledge of good and evil."

The Devil, envying man the happiness he was in, makes use of a Serpent to tempt *Eve* to eat of the fruit of this tree. She, instead of going to God for counsel, casts off her dependence upon him, and was persuaded to break the law, which God had given them. She first eat of the fruit herself, and then gave of it to her husband; who, without asking direction from God, which he might have done, did likewise eat thereof.

Thus were they deprived of the happiness they enjoyed. And not only so, but they did much hurt to their posterity. The image of God, after which they were created, was defaced: and they, and all who descended from them, Jesus Christ only excepted, were corrupt, and subject to sin and death, both temporal and eternal.

Accordingly we find an evil disposition within us, with which we are all born. We ought therefore to labour to subdue and mortify this evil disposition; to keep out of the way of temptation as much as we can; to watch diligently over our own hearts; and to use all proper means for the recovery of that likeness and resemblance our first parents bore to God, that in the end we may be happy in the enjoyment of him in his kingdom for ever.

LES-

LESSON XXVI.

Of the Flood, Genesis VI. *and* VII.

ABOUT sixteen hundred and fifty years after the creation of the world, mankind grew so naughty and wicked, that God speaking after the manner of men, said, That it repented and grieved him that he had made man upon the earth. To so great a degree of corruption and wickedness were people arrived, that "every imagination of the thoughts of "their hearts were only evil continually." God therefore resolved to destroy mankind by the waters of a flood. For he would not suffer so much sin and wickedness to go unpunished. "My Spirit, said God, shall not always strive, "or continue and abide with man." However, God did not immediately cut them off, but allowed

allowed them one hundred and twenty years to repent in.

LESSON XXVII.

DURING the time that the ark was preparing, wherein *Noah* and his family were to be saved from destruction, people were called upon to repent and turn from their sins. For this purpose *Enoch* and *Noah* were sent to preach to them, and to try to reclaim them from their evil ways.

We have here an example of the patience and forbearance of God; and a plain proof that he desires more the amendment, than the punishment of sinners.

We have moreover an instance of the justice and severity of God against impenitent sinners. For the people to whom these righteous men were sent, rejected the wise counsels and instructions which they gave them, and remained obstinate in their sins. God therefore, as he had threatened, sent a flood of waters upon the earth, and destroyed the inhabitants thereof. Before this destruction came, God took *Enoch* to himself into heaven; for "*Enoch* walked "with God;" that is, he feared, loved, and obeyed him, "and he was not, for God took "him." And how *Noah* and his family were preserved, will be seen in the following Lessons.

LES-

LESSON XXVIII.

Of the Preservation of Noah *and his Family.*

NOtwithstanding the general wickedness of men, *Noah* kept himself from being corrupted by their evil example. He lived a just and upright life, and so found favour in the eyes of the Lord. For both he and his family were saved from the general destruction.

Observe here, that good people are not only safe under the protection of God themselves, but are often instrumental in procuring safety and prosperity to their families.

In order to the preservation of this good man, he was commanded by God to prepare an ark of wood, which would swim upon the surface of the waters. He was told by God the exact measures and proportions it was to have, and was very careful in observing the directions received from Him.

This ark was many years in preparing. And though the stupid world were questionless informed of the design of it, yet so thoughtless were they of themselves, and so regardless of their own safety, that they neglected and refused to reform and amend their lives. "They did eat, they drank, they married wives, they were given in marriage, until the day that *Noah* entered into the ark, and the flood came, and destroyed them all." That is, they were wholly set

set upon the pleasures of this life, and did not, as they ought to have done, fear the judgment God had threatened.

How near does this behaviour resemble that of the generality of Christians, who, knowing the dreadful punishments God had threatened to and will inflict upon the wicked at the day of judgment, do, notwithstanding, neglect to prepare for that terrible time, and so are surprised by death, as these were by the waters of the flood. Our Saviour and judge has forewarned us, that he will come to judgment at a time he is not looked for; and that many will be surprised by his sudden appearance, as those were who lived in the days of *Noah*.

LESSON XXIX.

WHEN the time was come, that GOD would no longer bear with the Sins of

men, he said unto *Noah*, "Come thou and all "thy house into the ark; for thee have I seen "righteous before me in this generation." So *Noah*, and his wife, and his three sons and their wives went into the ark.

To replenish the earth again with all kinds of creatures, God commanded *Noah* to take to him, into the ark, of clean beasts and fowls, which were fit for sacrifice, by sevens, (that is, seven pair or couple) the male and his female; and of beasts and fowls which were unclean, and so not fit for sacrifice, by two, the male and his female; which *Noah* punctually obeyed. When they were all entered into the ark, God shut them in.

Then the windows of heaven were opened, and the fountains of the great deep were broken up; and the waters prevailed exceedingly upon the earth, insomuch that all the high hills which were under the whole heaven, were covered. And all creatures that lived upon the face of the earth, died, save what were with *Noah* in the ark.

A dreadful instance is this of the vengeance of Almighty God against Sinners; which should make us fear to provoke him, who can grievously punish us many ways. *Noah* continued in the ark, till he was ordered by God to come out of it. Afterwards he built an altar, and offered sacrifice and praise to God for his distinguishing mercy, in saving him

him from the destruction which came upon the rest of Mankind for their sin and disobedience. This acknowledgment was so acceptable to God, that he promised never more to drown the world by the waters of a flood; of this the Rainbow was made a token and pledge.

LESSON XXX.

Of the Destruction of Sodom *and* Gomorrah *by Brimstone and Fire from Heaven.*

Genesis XIX.

THE people of *Sodom* and *Gomorrah* being monstrously wicked, God determined with himself to make them examples of his vengeance, that others might take warning by their punishment. They were so puffed

up with the thought of their wealth and plenty, that they ceased to have any respect or reverence, either for God or man; pride, fulness of bread, and abundance of idleness, were among them. They were haughty and committed abominations before me, says God, in the prophecy of *Ezekiel*. They were guilty of abominable uncleanness, burning in unnatural lusts one towards another. By these, and the like crimes, God was provoked to destroy them.

Abraham interceded with God to spare them, for the sake of a few righteous men that might, peradventure, be found therein. And upon his pleading with God, he promised to spare the cities, if but ten righteous persons could be found therein; but there not being so small a number there, God sent the judgment upon them, which he had threatened. For the Lord rained upon *Sodom* and *Gomarrah*, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

LESSON XXXI.

IF but ten righteous men could have been found in *Sodom*, the place would have been spared for their sakes. Observe, that good people

people are a blessing to the place where they live, and that they are sometimes a means to keep off the judgments of God from it. But though there were not enow to prevail with God to spare *Sodom*, yet he found a way for *Lot* to escape out of it. *Lot*'s righteous soul was vexed from day to day with their wicked and abominable practices. God therefore sent two angels to *Lot*, to warn him to depart out of the city.

He had two sons-in-law, who were espoused or married to his two daughters: These he acquainted with the message that was brought him by the angels, how that the Lord would destroy the place. But they instead of providing for their own preservation, mocked at him, and would not be prevailed with to quit the place; they therefore staying behind, perished in the flames which consumed the city.

What a lively figure is this of the punishment of the wicked in Hell-fire? How many are there, who, when they are told of the lake of fire and brimstone, make a mock at it, and will not believe it, till, like the sons-in-law of *Lot*, they come to feel its scorching heat, as they did the terrible burnings of *Sodom* and *Gomorrah*.

LESSON XXXII.

Of Esau *and* Jacob, Gen. XXV. *and* XXVII.

ESAU and *Jacob* were the two sons of *Isaac* by *Rebekah* his wife. They were twins, and therefore very near of an age, but *Esau* was the first born. *Isaac* loved *Esau*, and *Rebekah* loved *Jacob*. *Esau* being the elder, *Isaac* intended to bless him, and make him his heir. *Rebekah* was sensible of her husband's intention, and endeavoured all she could to obtain the blessing for her younger son *Jacob*. She was encouraged herein, having been told by God, before the children were born, that the elder should serve the younger. *Esau* too had been so profane, as to sell his birthright to his brother *Jacob*, for so mean a price as a mess of pottage.

Now when *Isaac* was old, and his eyes were dim, so that he could not see, he called for *Esau*, his eldest son, to give him the blessing he had all along intended him. *Rebekah* hearing what *Isaac* had said, contrived to deceive him in the following manner. She puts on *Jacob* the apparel of *Esau* his brother, which she had by her in the house, and makes savoury meat for him to carry to his father: she withal covered the smoothness of his neck and hands, with the skins of the kids she had dressed, that he might pass with his ancient father for his eldest son *Esau*, who was an hairy man: then she bids him tell his father a downright lie. These instructions were so dextrously followed by *Jacob*, that he obtained the blessing his mother was so impatient for him to have. But the manner of his getting it, though it was what God intended he should have, was, without all doubt, highly displeasing to him.

LESSON XXXIII.

The History of Jacob *and* Esau *continued.*

THOUGH God had told *Rebekah* that the elder should serve the younger, which implies, that the younger son should be the heir of the family; yet were both *Rebekah* and *Jacob* highly culpable: the one for the cheat she put upon her husband; and the other for the

the lie that he, by his mother's direction, told his father.

Lying, whatsoever the pretence is for it, is hateful and abominable in the sight of God. He stands in no need of sinful man for the effecting of his purposes. If we observe what followed after this, we shall have reason to conclude, that both *Rebekah* and *Jacob* were punished for this sin.

Esau's threatening to slay *Jacob*, for thus depriving him of his father's blessing, put *Rebekah* into so great a fright, as obliged her to send her beloved son away to his uncle *Laban*. She indeed intended to part with him only for a few days, but it proved to be twenty years before he returned, nor does it appear that she ever saw him afterwards. Her concern, lest *Jacob* should take to wife one of the daughters of *Heth* was so great, that she says, she was weary of her life. So that *Rebekah* had her share of trouble after this evil practice.

LESSON XXXIV.

MANY afflictions befel *Jacob* after he had with guile got his father's blessing. *Abraham* sent a servant to provide a wife for his son *Isaac*, but *Jacob* was forced to go himself, not a servant for him. He was but meanly furnished for his journey, cheated in his marriage,

riage, and obliged to be a servant to *Laban* twenty years. These and many other troubles came upon him after he had deceived his ancient father.

Jacob seems to have had a just sense of his afflictions; for when *Pharaoh* king of *Egypt* asked him how old he was, he gave him this answer, in the xlviith chapter of *Genesis*, "The days of the years of my pilgrimage, "are an hundred and thirty years; few and "evil (or full of affliction) have the days of "the years of my life been."

How like is *Esau*'s selling his birthright for a mess of pottage, to the practice of those who forfeit their title to happiness in the kingdom of heaven, by indulging themselves in sinful pleasures, or by committing sin to gain either small or a great portion of the good things of this life?

If God sees it best for us to have riches, and honours, and possessions in this world, he will in his wise providence direct us how to gain them lawfully. Therefore let us never suffer ourselves to be prevailed with to practise lying, dissimulation, fraud, or to use any other indirect and sinful methods for the obtaining thereof; for, by so doing, we shall bring a curse upon ourselves, and not a blessing, even though we shall obtain what we so earnestly desire.

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LESSON XXXV.

Joseph *sold by his Brethren into* Egypt.

JACOB had twelve sons, but he love
Joseph more than any of his other chi
dren. For which reason, his brethren envi
and hated him. It fell out that they ke
their flock at some distance from home.
Jacob sent his son *Joseph* to inquire after h
brethrens' welfare. They seeing him a gre
way off, immediately consulted together to k
him, and agreed to tell their father, who th
knew would inquire of them concerning hi
that some wild beast had devoured him.

To divert them from their wicked purpo
Reuben proposes to cast him into a pit, in t
wilderness, wherein there was no water;

tendi

tending to take him out and deliver him again to his father. To this, though they consented, yet they were bent upon his destruction. But sitting down to refresh themselves, they saw a company of *Ishmaelites*, who were going with camels laden into *Egypt*. By this time *Judah* began to relent, and to discourse with his brethren as follows. What profit is it if we slay our brother, and conceal his blood? He is our flesh and our brother: So he proposed to sell him to the *Ishmaelites*; to which they agreed, and received for him twenty pieces of silver; who carried him into *Egypt*. *Reuben* not being privy to this, went to the pit, in order to take *Joseph* out of it; and when he found him not, he was in a mighty consternation, and rent his clothes, supposing that he was dead. But upon his brethrens' telling him what they had done, as we may think, he agreed with them in the story they had before contrived to deceive their ancient father. But *Jacob* refused to be comforted for the loss of his beloved son.

LESSON XXXVI.

IN the former lesson, we have a plain example of the sad effects of envy and malice; and from thence may learn, how dangerous it is to harbour and entertain them in our breast; and how easily men proceed from

one

one sin to another. *Joseph*'s brethren first conceive malice and hatred against him, which they too readily gave entertainment to, then they refused so much as to speak peaceably to him. And when an opportunity offered, they conspire together to kill him. To cover their intended murder, they invent a lie, which was to be told their father. The safest way is, never to give place to the devil, but to reject all his temptations; for if we comply in any instance, we know not where we shall stop.

Parents too may here see the folly and inconvenience of making a difference between their children, and expressing more love to some than to others; for this was one great cause of *Joseph*'s being hated by his brethren. Parents no doubt may, and it is reasonable that they should, express a greater regard to those children, who by their towardly and virtuous behaviour deserve best; but great care should be taken in what manner they express it, lest they lay a foundation for envy, hatred, and malice, between brethren and sisters, who ought to be dear to each other; and the favourite child, peradventure loses more than it gets by its parents partiality.

LESSON XXXVII.

An account of some things that befel Joseph *after he was sold into* Egypt.

THOUGH *Joseph* was so hardly dealt with, as to be sold for a servant into *Egypt*, yet God was with him, and prospered him in all that he did. He moreover blessed the house of his master for his sake. This made him to be greatly esteemed and beloved by his master, insomuch that he made him overseer of his whole house, and put all that he had into his hands.

God, who is infinitely wise, sometimes thinks fit to suffer great trials and afflictions to interrupt the happiness of his faithful servants. *Joseph* had not been long in this prosperous condition, but he was solicited by his mistress

to commit uncleanneſs with her. She preſſed him day after day: but no promiſes, no intreaties could prevail with him to commit ſo great a crime. Nor would he ſo much as parly and debate the matter with her.

It is dangerous both to run into temptations, and to give ear to them, when they preſent themſelves before us. He would not be ſo ungrateful to his maſter, who had preferred him in his family, as to yield to her ſolicitations. But above all, the fear he had of God upon his mind, deterred him from a compliance. "How," ſaid he, "can I do this great "wickedneſs, and ſin againſt God?"

Notwithſtanding *Joſeph*'s denial, ſhe ſtill entertained hopes of bringing him to a compliance. To this end, ſhe watched for an opportunity to have him with her alone in the houſe. And when ſhe had found one, ſhe laid violent hands upon him, and ſolicited him afreſh; but he again refuſed to comply with her: leaving therefore his garment, which ſhe had laid hold of, in her hands, he fled, and got him out.

Joſeph having thus bravely repulſed his miſtreſs, and rejected all her offers, ſhe turned her love into hatred, and reſolved to be revenged on him, when her lord came home. To this end, ſhe accuſed him of making an attempt upon her. *Potiphar*, his maſter, without farther examination, hearkens to the re-

of his wife; and *Joseph*, though innocent, was punished, as if he had been guilty: For his master ordered him to be cast into prison; which, some years after, contrary to his lewd mistress's expectation, proved a means of *Joseph*'s higher advancement.

LESSON XXXVIII.

THIS punishment would have been very grievous to *Joseph*, but that God, who protects and rewards injured innocence, was with him in the prison, and gave him favour in the sight of the keeper of it. So that *Joseph* had authority over all the other prisoners, and not any thing was transacted which *Joseph* had not a hand in.

Some time after, two of the servants of *Pharaoh* king of *Egypt*, his chief Butler and

chief Baker, were for their ill behaviour thrown into prison. While they were under this confinement, each of them dreamed a dream, about the interpretation of which they were not a little perplexed. But when they told their dreams to *Joseph*, he gave them the interpretation thereof; which accordingly came to pass in three days. This got *Joseph* so much reputation, that he was two years after sent for to expound two of King *Pharaoh*'s dreams, which none of the wise men of *Egypt* were able to interpret. This he did to the satisfaction of the King; but he was so humble, as to ascribe all his skill in these matters to God; "God," says he, "shall give *Pharaoh* an answer of peace." Hereupon *Joseph* was immediately released from prison, and greatly advanced in the King's court, and made next under the King, chief Governor of *Egypt*.

The providence of God was ever remarkable in this affair of *Joseph*. For he was a means of saving his father and brethren alive in the sore famine which afterwards happened in those parts. We have here an eminent example of the wisdom and providence of God, who is able to bring good out of evil; but this does by no means warrant our doing evil, that good may come of it. Let us always hold fast our integrity, depending upon God, and doing our own duty in that state of life, whatever it be, in which he hath placed us. And if afflictions

lictions ſhould come upon us for ſo doing, God is not only able, but will make them turn to our good. This he ſometimes does in this world, as here in the caſe of *Joſeph*: but however that be, he will not fail to reward our obedience and fidelity to him in the next.

LESSON XXXIX.

WHEN the children of *Iſrael* by their ſins provoked God, he delivered them, as he had threatened, into the hands of their enemies. But notwithſtanding, ſuch was his goodneſs and mercy, that upon their repentance he raiſed them up deliverers, who reſcued them from the power of thoſe that hated them.

The name of one of thoſe deliverers was *Samſon*, who was born of a woman that was reputed barren, and endued with an uncommon and extraordinary ſtrength. His birth was foretold by an angel of God, who firſt appeared to his mother, and afterwards to her and his father *Manoah*. The angel gave directions for the management both of the child and his mother. She was forbidden to drink either wine or ſtrong drink, and alſo to eat of any unclean thing. The child was to be a *Nazarite* to God from the womb; that is, he was in a particular manner to be ſeparated to the ſervice of God. This was ſometimes done voluntarily both by men and

women. The laws respecting this state are recorded in the sixth chapter of the book of *Numbers*. As a token of this separation of *Samson*, no razor was to come upon his head. The *Israelites* were at this time delivered over into the hands of the *Philistines*. *Samson*, when he was grown up, went to *Timnah*, where he saw a woman of the daughters of the *Philistines*, whom he took to be his wife.

LESSON XL.

THE time being come, wherein *Samson* was to weaken the power of the *Philistines*, he had this occasion given him. His father-in-law had, in the time of his absence from his wife, given her to be married to another. Upon this, *Samson* went and caught three hundred foxes, and turning them tail to tail, fastened a fire-

brand

brand or burning torch between every pair, and let them go into the ſtanding corn of the *Philiſtines*, and into their vineyards, and olive-yards, which were by this means burnt with fire. The *Philiſtines* therefore burnt his wife and her father; *Samſon*, on the other hand, ſlew great numbers of them. The *Philiſtines* being very much incenſed thereat, came up againſt the men of *Judah*, and demanded that *Samſon* ſhould be delivered over to them bound; which the men of *Judah* being under the power of the *Philiſtines*, were afraid to deny. So they prevailed with *Samſon* to conſent, he having firſt taken an oath of them, not to hurt him themſelves. They therefore bound him, and delivered him to the *Philiſtines*, who ſeeing him in this condition, ſhouted againſt him, and triumphed over him. But the Spirit of God coming mightily upon him, the cords wherewith he was bound, were as eaſily broken by him, as flax that is burnt by the fire. *Samſon* being thus looſed, he took the jaw-bone of an aſs, and ſlew a thouſand of them with it. Then he went to *Gaza*, and it was ſoon noiſed abroad that he was there. Here they thought to take their revenge. For the inhabitants compaſſed the city about, and were quiet all night, (having ſhut the gates,) intending to kill him in the morning; but *Samſon* aroſe at midnight, and, by his great ſtrength, took the doors off the

gate

gate of the city, and the posts and the bar, and putting them upon his shoulders, carried them up to the top of an hill, and escaped out of their hands.

LESSON XLI.

Samson *falls into the hands of the* Philistines.

SAMSON giving himself up to follow harlots, was forsaken by God, and fell into the hands of his enemies. He loved an ill woman, whose name was *Delilah*, to whom he often resorted. This the *Philistines* observing, they go to her, and make up an agreement with her for a sum of money, to inveigle, and entice him to tell wherein his great strength lay. She applies herself to him with all the art and skill she was mistress of, to discover this great secret. He several times put her off; but at last, wearied with her importunity, he told her all his heart; that he had been a *Nazarite* to God from the womb; that no razor had ever come upon his head; and that, if he was shaven, his strength would depart from him, and he should be weak like other men. *Delilah*, impatient of receiving the reward, did not delay to make the experiment; for she caused his head to be shorn as he was sleeping upon her knees. Then she alarms him with, "The Philistines are upon "thee, Samson!" for there were some at hand waiting

waiting for the discovery. So he fell into their hands, and was most miserably used by them. They put out his eyes, and made him grind in the prison.

LESSON XLII.

Of the death of Samson.

THE *Philistines* having got *Samson* into their hands, they soon appointed a great sacrifice to be made to their idol *Dagon*, to acknowledge the favour; and when they were merry, they called for *Samson* to make them sport. *Samson*, in the bitterness of his soul, applies himself to God for strength this once, that he might be avenged of his enemies, who were the great troublers of the people of God. God heard his prayer. He therefore laying hold on the pillars on which the house where they

they were stood, and bowing himself with all his might, the house fell upon all the lords of the *Philistines*, and all the people, and *Samson* died with them. And those that he slew at his death, were more than those he slew in his life.

From this history we may learn, how extremely dangerous it is to forsake God, and to follow wicked courses. For God is hereby provoked to forsake us, and to leave us to ourselves. And if God forsake us, how easily do we become a prey to our spiritual and temporal enemies? Whoredom is a vice which destroys thousands. Had *Samson* refrained from the company of ill women, he might have escaped the malice of his enemies. But joining himself with this wicked harlot, she inveigles him to discover a most important secret, which she for the lucre of money, reveals to those who hated him, which brought upon him great trouble, and in the end cost him his life.

Some other LESSONS *by way of* QUESTION *and* ANSWER.

LESSON XLIII.

Question.

WHO made you?

Answer. GOD.

Q. Why did God make you?

A. Th

A. That I might ſerve and glorify him, and be for ever happy in the enjoyment of him.

Q. How did God make you?

A. He firſt made *Adam* and *Eve*, from whom all generations of men and women have ſince ſucceſſively deſcended.

Q. What did God make you?

A. He made me a reaſonable creature.

Q. What do you mean by ſaying you are a creature?

A. I mean that once I had no being, and that the being I have, I received from another, to wit, from God who created me.

Q. What does this teach you?

A. It teaches me that I ought to live to the honour of that God, who gave me my being.

Q. What does this farther teach you?

A. To live in a conſtant dependence upon God, who made me, and preſerves me; and duly to own and acknowledge my dependence upon him, and to praiſe him.

Q. What do you mean by ſaying you are a reaſonable creature?

A. I mean that I am better than a beaſt; and endued with reaſon and underſtanding, having an immortal ſoul, which is more noble and excellent than the body.

Q. What does this teach you?

A. It teaches me that I ought never to do any thing below, or unworthy of myſelf; but to demean myſelf, as that I may hereafter give a comfortable account to God.

LESSON XLIV.

Q. IN what condition did God make our first parents?

A. He made them righteous and holy, after his own image, giving them dominion over the other creatures here below.

Q. Did our first parents continue in the happy state wherein God made them?

A. No; they broke the law, which God had given them to make trial of their obedience, and thereby brought misery upon themselves and all their posterity.

Q. Did God leave man after the fall in this miserable condition?

A. No; of his infinite grace and mere goodness, he immediately promised a Saviour, whom in due time he sent into the world.

Q. Who is this Saviour?

A. Jesus Christ, the eternal and only begotten and beloved Son of God, who was born of a virgin, being in all things made like unto us, yet without sin.

Q. What did Jesus Christ do for our Salvation?

A. He became our Prophet, our Priest, and our King.

Q. What did he do for us as our Prophet?

A. He taught us the will of God, and the way to recover the happiness which by sinning against him we have lost.

Q. Wha

Q. When may we be said to receive him as our Prophet?

A. When we diligently attend to, and follow his divine instructions.

Q. What did Jesus Christ for us as our Priest?

A. He suffered death upon the cross, to make satisfaction for our sins.

Q. What does Jesus Christ as our King?

A. He rules and protects his faithful servants who sincerely obey his laws, and his enemies are forced to be subject to his dominion.

LESSON XLV.

Q. WHAT is required of us, in order to our being saved by Jesus Christ?

A. Faith, repentance, and sincere obedience, or newness and holiness of life.

Q. What is Faith?

A. Faith is an Assent of the mind to all those divine truths, which are contained in the holy Scriptures, particularly that Jesus Christ is the Son of God.

Q. How may we know when our faith is true and sincere?

A. Our faith is true and sincere, when it prevails with us seriously to endeavour to obey all God's commands, to fear above all things his threatenings, and to depend on him for the performance of his promises.

Q. What is true repentance?

A. True repentance is such a godly sorrow for sin, as engages us to confess, hate and forsake it, and to undo as much as in us lies the evil we have done.

Q. Does true repentance include in it a change of the life?

A. If our repentance is true and real, it will be followed by a change in the whole life and conversation.

Q. Do the Scriptures give any encouragement to trust to a death-bed repentance?

A. Those Christians who knew or might have known the will of God, but remained wilfully ignorant, have no encouragement in the word of God to trust to a death-bed repentance.

Q. May we not hope that God of his infinite mercy will accept of such a repentance?

A. God has given us no Assurance hereof. As the Scriptures represent him to be merciful, so they tell us that he is holy and just.

Q. If men have been so foolish and inconsiderate as to put off their repentance to the last minutes, do the ministers of Christ use to bid them to despair of mercy?

A. No. But they pray with them, and for them, exhorting them to do all that they can in their circumstances; but they cannot assure them from God, that he will accept of such repentance.

Q. Do you think a death-bed repentance impossible?

A. I

A. I will not say so; but it is extremely dangerous and very uncomfortable.

Q. Why do you think so?

A. Because it is doubtful whether it is true and sincere. We have had many sad examples of people, who have thought themselves at the point of death, and have made great professions of repentance, but on their recovery, they have returned to their former wicked course of life.

Q. What is sincere obedience, or newness and holiness of life?

A. It consists in denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.

Q. Do not those who truly repent, believe, and obey, become quite other men than they were before?

A. Yes; for being regenerate and born again, by the operations of the Holy Spirit of God, they put off their former conversation, and become new creatures.

Q. How else does this change appear?

A. The image of God is in some good degree restored to their souls, so that they resemble and imitate God. The whole stream of their affections is turned from the love of sin to the love of God; and they are daily endeavouring, by the universal practice of holiness, to make themselves meet for the kingdom of heaven.

Q. Are we able by our own natural ſtrength to do theſe things?

A. No; the aid and aſſiſtance of the Holy Spirit of God, who is given in baptiſm, is neceſſary.

Q. How may we obtain ſuch meaſures of divine aſſiſtance as we ſtand in need of?

A. By being diligent and frequent in the uſe of thoſe means which God has appointed to convey his grace to us, and a right uſe of that aſſiſtance he already has, or ſhall hereafter give us.

Q. What do you underſtand by means of grace?

A. Frequent and fervent prayer to almighty God, the receiving of the holy ſacrament often, hearing the word of God, diligent reading or hearing the holy ſcriptures, and meditating on them.

Q. Is faſting neceſſary?

A. It may be ſometimes neceſſary to join faſting with other holy exerciſes, to ſubdue ſin in us, and to wean us from the love of the world, and to draw us to God.

Q. What encouragement have we to pray for the aſſiſtance of the Holy Spirit of God?

A. The promiſe of our bleſſed Saviour, *Luke* xi. 13. who has aſſured us of God's readineſs to give it to thoſe who with humility, earneſtneſs, and importunity, aſk it.

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LESSON XLVI.

Q. WILL none be saved by Jesus Christ, but those who perform these conditions?

A. Not any; because Jesus Christ and his apostles most expressly and plainly say so.

Q. In what place of scripture is faith, or a belief in Jesus Christ, made necessary to salvation?

A. In the third chapter of St. *John*, and 36th verse. "He that believeth on the Son, hath "everlasting life: and he that believeth not "the Son, shall not see life; but the wrath of "God abideth on him."

Q. What scriptures assert the necessity of repentance?

A. Our Saviour himself, *Luke* xiii. 5. affirms, that "except we repent we shall all "perish."

Q. What says St. *Peter*, Acts iii. 19. concerning repentance and conversion?

A. He makes them the condition of our having our sins blotted out, or forgiven.

Q. How does it appear, that newness and holiness of life, or obedience, is necessary?

A. From the twelfth chapter of the epistle to the Hebrews, verse 14. "Follow peace with "all men, and holiness, without which no "man shall see the Lord." And chap. v. ver. 9. "He [Christ] became the author of

"eternal salvation unto all them that obey "him."

LESSON XLVII.

Q. HOW is this obedience otherwise expressed in scripture?

A. By proposing to our imitation the examples of those, who through faith and patience inherit the promises; but chiefly the example of Jesus Christ.

Q. In what must we imitate Jesus Christ?

A. We must imitate the holiness of his life, by being chaste, pure, and holy in all our conversation as he was.

Q. In what else?

A. We must deny ourselves, and take up our cross and follow him.

Q. Can you give me another instance?

A. Yes; we must avoid all kind of pride and endeavour to be meek and lowly as Jesus Christ was.

Q. May we slander, reproach, mock, or despise any one?

A. No; and if any treat us so, we must bear it patiently, returning good for evil: for so did Jesus Christ when he lived here on earth.

Q. Did Jesus Christ entirely submit himself to the will of his heavenly Father?

A. He did; saying in his bitter agony, Luke xxii. 42. "Father, not my will, but thine "be done."

Q. Ho

Q. How must we imitate him therein?

A. By being in all things resigned to the will of God, even under the greatest trials and sharpest afflictions and sufferings.

Q. May we not intend our own praise, or do our own will?

A. We must not, but in all things do the will of God, purposing his glory as the end of all our actions. For as long as we follow our own wills, and set them up in opposition to God's will, it is impossible to be happy.

Q. How must we behave ourselves towards our Christian brethren?

A. We must love them without dissimulation, and be charitably affected towards all men, forgiving and praying for our enemies.

Q. How must we carry ourselves towards the poor and afflicted?

A. We must comfort the afflicted, relieve the poor and needy according to our ability, and as we have opportunity to do good to all men, Jesus Christ having given us an example in these things.

LESSON XLVIII.

Q. CAN you now tell me, in few words, what those must do who would have a reasonable hope of being saved by Jesus Christ?

A. They must firmly believe and obey the doctrine of Christ, and repent, and turn from all sin to God.

Q. What

Q. What motives are there to quicken us to a ſpeedy performance of theſe conditions?

A. The frequent and ſerious conſideration of the four laſt things, Death, Judgment, Heaven and Hell.

Q. What does the ſcripture teach us concerning death?

A. That it is appointed for all men once to die.

Q. What compariſon does the Spirit of God make uſe of, to repreſent the ſhortneſs and uncertainty of our lives?

A. They are compared to graſs, which ſoon withers after it is cut; and to a vapour, which appeareth for a little time, and then vaniſheth away.

Q. What ought the conſideration of the ſhortneſs and uncertainty of our lives to teach us?

A. The ſhortneſs and uncertainty of our lives, ought to "teach us ſo to number our days, that we may apply our hearts to true wiſdom;" which conſiſts in fearing God, and keeping his commandments, and departing from evil.

Q. What elſe may we learn from hence?

A. Never to defer any thing that is neceſſary and of conſequence to us; becauſe there is no work, nor device, nor wiſdom, nor knowledge in the grave, whither we are going.

Q. Does not the ſcripture tell us, that God will call all men to judgment at the end of the world?

A. The

A. The ſcripture tells us, that "God has appointed a day, wherein he will judge the world in righteouſneſs by Jeſus Chriſt, whom he has appointed Judge of the quick and dead."

Q. What does it ſay concerning us?

A. That "we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Q. Do you believe that you yourſelf ſhall be raiſed from the dead, and be ſet before the judgment-ſeat of Chriſt?

A. I firmly believe it; and likewiſe that every one, high and low, rich and poor, young and old, muſt there appear.

Q. What effect ought this conſideration to have upon us?

A. It ſhould make us ſearch and try our ways, and turn unto the Lord, that we may not at his Judgment be condemned with the world of the ungodly.

Q. Ought we not to pray to God to aſſiſt us in our examination and preparation for death and judgment?

A. Yes; becauſe "the heart is deceitful above all things." And therefore we ſhould pray with *David* (Pſalm cxxxix. 23, 24.) "Search me, O God, and know my heart; try me, and know my thoughts; and ſee if

"there

"there be any wicked way in me, and lead "me into the way everlasting."

LESSON XLIX.

Q. WHAT does the ſcripture teach us concerning heaven?

A. We are told, that it is a place of reſt and comfort, and joy; even that there is fulneſs of joy and pleaſures for evermore.

Q. What more do the ſcriptures ſay of our happineſs there?

A. That when Chriſt ſhall appear, we ſhall be like him, and ſhall ſee him as he is; and that our vile bodies ſhall be changed and made like unto his glorious body.

Q. How are the inhabitants of this place deſcribed?

A. As kings, having crowns and ſceptres, and the glory of which they are partakers, is ſtyled an exceeding and eternal weight of glory.

Q. Will all people hereafter be admitted to this inconceivable happineſs?

A. Many will ſeek to be admitted into that happy place, who will be excluded, becauſe they did not ſtrive; that is, they did not take pains enough, nor ſet about it till it was too late.

Q. Who are thoſe that will enter?

A. They are thoſe who repent and are converted, and become new creatures, and live and walk worthy of God, who hath called them to his kingdom and glory.

Q. Wh

Q. What is neceſſary for us to do, if we would not deceive ourſelves with vain and deceitful hopes of going to heaven?

A. It is neceſſary for us ſincerely and heartily to endeavour to become like unto God, and to purify ourſelves as he is pure.

Q. Who are thoſe that will be excluded this happy place?

A. All the workers of iniquity, all unrighteous and wicked people.

Q. What particular perſons are mentioned, who will be ſhut out of heaven?

A. Fornicators, idolaters, adulterers, effeminate, abuſers of themſelves with mankind, thieves, covetous, revilers, extortioners, drunkards, ſuch as live in malice and envy, and ſuch like ſins, ſhall be excluded the kingdom of heaven, (compare 1 *Cor.* vi. 9, 10. & *Gal.* v. 20, 21.)

Q. What effect ought this to have upon you?

A. It ought to engage us to forſake all ſin, and to be always abounding in the work of the Lord; never to be weary or diſcouraged in well doing, but to perſevere in our duty to God, knowing that we ſhall be ſo amply rewarded by him.

Q. What does the ſcripture ſay of hell?

A. That it is a place of torment, which was prepared for the devil and his angels; and that the puniſhment there is everlaſting: and that there is weeping, and wailing, and gnaſhing of teeth.

Q. Who

Q. Who will be condemned to this dreadful place?

A. All wicked livers, all who know not God, and obey not the gospel of our Lord Jesus Christ.

Q. How shall these be punished?

A. With everlasting destruction from the presence of the Lord, and from the glory of his power, and shall be cast into Hell-fire, where their worm dieth not, and the fire is not quenched.

Q. What must we do to escape this place of torment?

A. In order to escape the wrath that is to come, and to be saved from eternal misery, I must truly repent of all my sins, and turn to God, bringing forth fruits meet for repentance.

Q. What else must you do?

A. I must believe in Jesus Christ, and daily endevour to please God, making his laws the rule of my life.

Of RELATIVE DUTIES, in the Words of Scripture.

LESSON I.

The Duty of Husbands.

HAVE ye not read, that he which made them at the beginning, made them male and female? And said, For this cause shall

man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder, *Matt.* xix. 4, 5, 6.

Moses, because of the hardness of your hearts, suffered you [the *Jews*] to put away your wives; but from the beginning it was not so: And I [*Christ*] say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery, *Matt.* xix. 8, 9.

Husbands, love your wives, and be not bitter against them, *Col.* iii. 19.

Husbands, love your wives, as Christ also loved the Church. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself, *Eph.* v. 25, 28.

Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered, 1 *Pet.* iii. 7.

She is thy companion, and the wife of thy covenant——Therefore take heed to your spirit, and let none deal treacherously [or faithfully] against the wife of his youth, *Mal.* ii. 14, 15.

LESSON LI.

The Duty of Wives.

A VIRTUOUS woman is a crown to her husband, but she that maketh ashamed, is as rottenness in his bones, *Prov.* xii. 4.

The man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man, 1 *Cor.* xi. 8, 9.

A prudent wife is from the Lord. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life.—She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, *Prov.* xix. and chap. xxxi. 11, 12, 26—28.

The woman which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, Rom. vii. 2, 3.

W

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church.—Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing, *Eph.* v. 22—24.

Let the wife ſee that ſhe reverence her huſband, *Eph.* v. 33.

Let the woman learn in ſilence with all ſubjection; but I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be ſilent. For *Adam* was firſt formed, then *Eve*. And *Adam* was not deceived, but the woman being deceived, was the firſt in the tranſgreſſion, 1 *Timothy* ii. 11, 12, 13, 14. *See more*, 1 *Pet.* iii. 1, 2, 3, 4, 5, 6.

LESSON LII.

Of the Duty of Parents.

AND the Lord ſaid, Shall I hide from Abraham that thing which I do? For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, *Gen.* xviii. 17, 19.

Theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children, *Deut.* vi. 6, 7.

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, *Eph.* vi. 4.

Train up a Child in the way he should go: and when he is old, he will not depart from it, *Prov.* xxii. 6.

Chasten thy son while there is hope, and let not thy soul spare for his crying, *Prov.* xix. 18.

He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes, *Prov.* xiii. 24.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him, *Prov.* xxii. 15.

Withhold not correction from thy child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell, *Prov.* xxiii. 13, 14.

The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame, *Prov.* xxix. 15.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul, *Prov.* xxix. 17.

Fathers, provoke not your children to anger, lest they be discouraged, *Col.* iii. 21.

The children ought not to lay up for the parents, but the parents for the children, 2 *Cor.* xii. 14.

If any provide not for his own, and especially

cially for those of his own house, he hath denied the faith, and is worse than an Infidel, 1 *Tim.* v. 8.

LESSON LIII.

The Duty of Children.

CHILDREN obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth, *Eph.* vi. 1, 2, 3.

My son, hear the instruction of thy father, and forsake not the law of thy mother, *Prov.* i. 8.

Ye shall fear every man his mother and his father, *Lev.* xix. 3.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness, *Prov.* xx. 20.

Cursed be he that setteth light by his father or his mother, *Deut.* xxvii. 16.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother, *Prov.* x. 1.

LESSON LIV.

The Duty of Masters.

MASTERS, give unto your servants that which just and equal, knowing that ye have a Master in heaven, *Col.* iv. 1.

If I did despise the cause of my man-servant,

or of my maid-servant, when they contended with me; what shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us in the womb? *Job* xxxi. 13, 14, 15.

Over your brethren, the children of *Israel*, ye shall not rule one over another with rigour, *Lev.* xxv. 46.

Wo unto him—that useth his neighbour's service without wages, and giveth him not for his work, *Jer.* xxii. 13.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of strangers—at his day thou shalt give him his hire, *Deut.* xxiv. 14, 15.

LESSON LV.

Of the Duty of Servants.

SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto *Christ*; Not with eye-service, as men-pleasers, but as the servants of *Christ*, doing the will of God from the heart, with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, *Eph.* vi. 5, 6, 7, 8.

Exhort servants to be obedient to their own mas-

masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. *Titus* ii. 19, 20.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man, for conscience toward God, endure grief, suffering wrongfully, 1 *Pet.* ii. 18, 19.

Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1 *Tim.* vi. 1.

LESSON LVI.

Of the Government of the Tongue.

KEEP thy tongue from evil, and thy lips from speaking guile, *Psal.* xxiv. 14.

Lord who shall dwell in thy tabernacle, who shall rest upon thy holy hill? He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, *Psalm* xv. 1, 3.

Speak evil of no man, *Titus* iii. 2.

Thou shalt not raise a false report, *Exod.* xxiii. 1.

He that uttereth slander is a fool, *Prov.* x. 18.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles, *Prov.* xx. 23.

In

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise, *Prov.* x. 19.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, *James* i. 26.

Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest you fall into condemnation, *James* v. 12.

Let not corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, *Eph.* iv. 29.

Putting away lying, speak every man truth with his neighbour; for we are members one of another, *Eph.* iv. 25.

Lie not one to another; seeing ye have put off the old man with his deeds, *Col.* iii. 9.

Lying lips are an abomination to the Lord, but they that deal truly are his delight, *Prov.* xii. 22.

All liars shall have their part in the lake that burneth with fire and brimstone, *Rev.* xxi. 8.

So

Some other Leſſons, being a Collection of uſeful PROVERBS.

I. *ſtands for* Italian. S. *for* Spaniſh. F. *for* French. E. *for* Engliſh. W. *for* Welch.

LESSON LVII.

IT is horribly dangerous to ſleep near the gates of hell. *I.*

Tell me what life you live, and I will tell you how you ſhall die. *I.*

He is full of good intentions. *I.*

Let nothing affright you but ſin. *S.*

He who hath loſt ſhame, is loſt to all virtue. *S.*

If you do evil, expect to ſuffer evil. *S.*

He who ſins like a fool, like a fool goes to hell. *S.*

Juſtifying a fault doubles it. *F.*

Never do that by yourſelf, you would bluſh to have known to others. *F.*

Fly the pleaſure that will bite to-morrow. *E.*

Better ſuffer a great evil than do a little one. *E.*

Every ſin brings its puniſhment along with it. *E.*

The beſt thing in gaming is, that it be but little uſed. *I.*

No ſenſual pleaſure ever laſted ſo much as a whole hour. *S.*

A man is valued as he makes himſelf valued. *I.*

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A good

A good cake and an ill cuſtom ſhould be broken. *E.*

LESSON LVIII.

ONE lie draws ten more after it. *I.*

Speak the truth and ſhame the devil. *E.*

Abate two-thirds of all the reports you hear. *I.*

He who cannot hold his peace will never live at eaſe. *I.*

Civil language never hurts the tongue. *E.*

In all contention put a bridle upon your tongue. *S.*

Speaking ill of others is a villainous practice. *F.*

A good word is as ſoon ſaid as a bad one. *E.*

He who repeats the ill he hears of another is the true ſlanderer. *An Eaſtern Proverb.*

So much paſſion, ſo much of nothing to the purpoſe. *E.*

Anger ſoon dies with a wiſe and good man. *E.*

It is great courage to ſuffer, and great wiſdom to bear it patiently. *S.*

He loves you better who ſtrives to make you good, than he who ſtrives to pleaſe you. *S.*

Would you be revenged on your enemy? Live as you ought, and you do it to the purpoſe. *I.*

LESSON LIX.

A Man may be great by chance, but never wise or good without taking pains for it. *E.*

Forbe

Forbear not to do what you ſhould do, for fear fools ſhould ſcoff at your great wiſdom. *F.*

It is much more painful to live ill, than to live well. *S.*

Conſider well who you are, what you do, whence you came, and whither you are to go. *I.*

He who doth no ill, hath nothing to fear. *I.*

He who conſiders the end, reſtrains all evil inclinations. *I.*

To do good ſtill make no delay;
For life and time ſlide faſt away. *I.*

Do what you ought, and let what will come on it. *I.*

Knowing is worth nothing, unleſs we do the good we know. *I.*

He is far from a good man, who ſtrives not to grow better. *I.*

He who doth a kindneſs to a good man, doth a greater to himſelf. *I.*

As you uſe your father, ſo will your children uſe you. *S.*

The beſt remedy againſt an evil man, is to keep at a good diſtance from him. *S.*

LESSON LX.

HE who lives as he ſhould, has all that he needs. *I.*

God's providence is the beſt inheritance. *E.*

A covetous man is always poor. *F.*

He is a rich man whom God loves. *F.*

He is a rich man who hath God for his friend. *S.*

He

He is rich who desires nothing more. *I.*

Prosperity is the worst enemy a man usually hath. *I.*

So much only is mine, as I either use myself, or give for God's sake.

Money is his servant, who knows how to use it as he should; his master, who doth not. *I.*

He who hath good health, is a rich man, and doth not know it. *I.*

Too much prosperity makes most men fools. *I.*

The truest content is that which no man can deprive us of. *S.*

He who would please every body in all that he doth, troubles himself, and contents no body.

He is master of the world who despises it; its slave, who values it. *I.*

He is truly happy, who can make others happy too. *I.*

LESSON LXI.

THE love of God prevails for ever, all other things come to nothing. *S.*

God stays long, but strikes at last. *W.*

No mirth good, but with God. *W.*

In every work, begin and end with God. *E.*

He can do nothing well, who is at enmity with God. *S.*

He who resolves to amend, hath God on his side. *S.*

Prayer and provender hinder not a journey. *S.*

The

The only true liberty is to serve God. *I.*

No man is greater in truth, than he is in God's esteem. *L.*

Where God is, there is nothing wanting. *I.*

He who serves God, hath the best master in the world. *I.*

God hath provided no remedy for wilful obstinacy. *E.*

Obstinacy is the worst, the most incurable of all sins. *I.*

LESSON LXII.

IDLENESS buries a man alive. *I.*

Idleness in youth makes way for a painful and miserable old age. *S.*

He who rises late, loses his prayers, and provides not well for his house. *S.*

A bad agreement is better than a good lawsuit. *I.*

It is better keeping out of a quarrel, than to make it up afterward. *I.*

A man's hat in his hand never did him harm. *I.*

A great deal of pride obscures or blemishes a thousand good qualities. *I.*

The first degree of folly is to think one's self wise; the next to tell others so, the third to despise all counsel. *I.*

Drinking water neither breaks a man sick nor in debt, nor his wife a widow. *S.*

Few die of hunger, an hundred thousand of surfeits. *S.*

Eating little and ſpeaking little can never do a man hurt. *S.*

LESSON LXIII.

A WISE man changes his mind when there is reaſon for it. *I.*

It is the wiſeſt thing in the world to be a good man. *F.*

The beſt cunning is never to uſe any trick. *F.*

Learning is wealth to the poor, and honour to the rich, and a ſupport and comfort to old age. *S.*

Though old and wiſe, yet ſtill adviſe. *S.*

The moſt uſeful learning in the world, is that which teaches us to die well. *S.*

He is learned enough who knows how to live well. *I.*

He who knows nothing, is confident of every thing. *I.*

A clear conſcience is a ſure card. *W.*

Tythe and be rich. *A Jewiſh Proverb.*

Knavery may ſerve a turn, but honeſty beſt in the long run. *E.*

He who thinks to cheat another, cheats himſelf moſt. *I.*

He who lives well, ſees afar off.

He is a fool who cannot be angry; but he is a wiſe man who will not.

Always reſiſt the advice that paſſion gives. Will is the cauſe of woe.

Go not to hell for company.
A good wife, by obeying, governs.
Heaven is not to be had by bare wishes.

LESSON LXIV.

THE *Jews* tell us, that *Adam* left seven rules of religion to his posterity, with this memorable admonition; namely,

"That no man would ever venture upon "sin, if he could see it from the beginning "to the end."

Antisthenes, an heathen philosopher, had such just notions of the baseness and shamefulness of vice, that he used to affirm with great warmth, "that he had rather be punished with madness, "than abandoned to vicious pleasure."

He likewise left this serious admonition to be duly considered by all men; namely,

"That they will never enjoy a blessed im-"mortality hereafter, except they be now "godly and just."

LESSON LXV.

HUGO GROTIUS, notwithstanding the reputation he had acquired on account of his learning, and though he was as great a scholar as any age of the world ever produced: yet, when he came to die, wished he could change conditions with *John Urick*, who was a devout, harmless poor man in his neighbour-

hood, who spent several hours in a day in prayer and religious exercises.

Cardinal *Wolsey* was first minister of state to king *Henry* the Eighth, and in great favour with him. He was a proud, insolent, and vicious man, and falling under disgrace, he was sent for by the king; but dying in his journey between *York* and *London*, he left this testimony behind him, to the honour of religion and virtue, namely, "Had I served my God "as zealously as I have served my prince, "he would not have forsaken me in my old "age."

Sir *John Mason*, who was Privy Counsellor to four Princes, and admitted to the most important transactions of state for thirty years together, thus delivered himself: "All my "experience and enquiry into things, have "brought me to these solid thoughts, *viz.* "Seriousness is the greatest wisdom; temperance the best physic; a good conscience "the best estate."

LESSON LXVI.

SIR *Philip Sidney*, who was admired and loved for his wisdom and valour all over *Europe*, his last words were, "Govern your "will and affections by the will and word of "your Creator: In me behold the end of this "world, and all its vanities."

Sir *Thomas More*, who was Lord High Chancellor of *England* in the reign of *Henry* the Eighth, uſed often theſe wiſe ſentences:

1. The world is undone by looking on things at a diſtance.

2. To aim at honour here, is to ſet a coat of arms over a priſon gate.

3. He that is covetous when he is old, is like a thief that ſteals when he is going to the gallows.

4. The greateſt puniſhment in the world were, to have our wiſhes.

5. We go to hell with more pains than we might go to heaven with.

6. Who would not ſend his alms to heaven? Who would not ſend his eſtate whither he is to be baniſhed?

7. *When any detracted from others at his table, he would ſay*, Let any man think as he pleaſeth, I like this room well.

8. *When his ſons complained how little they gained under him*: I will do juſtice, ſaid he, for your ſake, to any man, and will leave you a bleſſing.

PART II.

Containing the chief Rules for Spelling and Dividing Words into Syllables.

LESSON I.

QUESTION.

HOW many letters are there?

Anſ. Twenty-ſix; a b c d e f g h i j k l m n o p q r s t u v w x y z.

Q. How are the letters divided?

A. Into vowels and conſonants.

Q. What is a vowel?

A. A vowel is a letter which makes a full and perfect ſound in itſelf.

[*Note*, The word vowel ſignifies a ſounding letter.]

Q. How many vowels are there?

A. Five, a e i o u; and y, when it comes at the end of words.

LESSON II.

Q. WHAT is a consonant?

A. A consonant is a letter which in spelling cannot be sounded by itself; but is sounded with a vowel, going before, or following it.

[*Note*, The word consonant signifies a letter that sounds together with other letters.]

Q. How many consonants are there?

A. Twenty-one; b c d f g h j k l m n p q r s t v w x y z.

Q. Why are j and v reckoned among the consonants?

A. Because there are two sorts of them, i and u vowel; and j and v consonant.

Q. What difference is there between i vowel and j consonant?

A. i vowel is a straight stroke with a speck upon it, thus i: j consonant is a longer stroke which turns at the bottom towards the left hand, thus j.

Q. How are u vowel and v consonant distinguished?

A. u vowel is broad at bottom, thus u: v consonant is sharp at bottom, thus v; or narrow, as v.

Q. How is c sounded?

A. c before a, o, and u, is sounded like k; as in *can*, *comb*, *cub*. But before e, i or y, it is sounded like s; as in *cedar*, *cypher*, *cypress*.

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LESSON III.

Q. IS not y ſometimes a conſonant and ſometimes a vowel?

A. *y* at the beginning of a word is always a conſonant, as in *you*, *yet*, *yoke*, &c. In the middle or at the end of a word it is always a vowel, as in *myſtery*, *my*, &c.

Q. Is not w ſometimes uſed as a vowel?

A. w is always uſed as a vowel at the end of a ſyllable, as in *new*, *vowel*, &c.

Q. What is a diphthong?

A. Two vowels joined together in one word, as *ai*, *au*, *oi*, &c.

Q. What if but one of the two vowels in a ſyllable is ſounded?

A. Then it is called an improper diphthong, as in *head*, *bread*, &c.

LESSON IV.

Q. HOW is ti ſounded?

A. When it is neither the firſt nor laſt ſyllable in a word, and is before a vowel, it is ſounded like ſi or ſhi, as patient, ſounded paſhient or paſhent.

Q. What exceptions are there to this rule?

A. Three. Firſt, when ti comes after s, as in *queſtion*, *chriſtian*, &c.

Secondly, when ti comes before the additional terminations, *or*, *eſt*, *eth*, *ed*, as *loftier*, *loftieſt*, *pitieth*, *pitied*, &c.

Thirdly

Thirdly, in Greek names beginning with anti, as *Antioch*, &c.

Q. What is a syllable?

A. A syllable is a distinct sound in a word.

[*Note*, The word *syllable* signifies *comprehension* or *containing*. It many times contains more letters than one.]

Q. How many letters go to a syllable?

A. Sometimes a vowel only makes a syllable, as in *a-ged*: Sometimes a diphthong or two vowels, as in *au-di-ence*: Sometimes a vowel or diphthong with one or more consonants, as in *con-tu-ma-ci-ous*, *strength*.

Q. How many syllables are there in a word?

A. There are as many syllables in a word as there are distinct sounds; for example, in the word *il-le-gi-ti-ma-cy*, there are six syllables, because six distinct sounds.

LESSON V.

Directions for Dividing Words into Syllables.

Q. IS there any general rule for dividing of words into syllables?

A. The most general rule for dividing of words into syllables, is to observe carefully the sound or pronunciation of the word.

Q. Can you give any examples?

A. Yes; doc-trine, emp-ty, frus-trate, im-i-tate, a-buse, a-dorn, in-ter-est, &c.

Q. What other rule have you for dividing of words?

A. End

A. End each ſyllable with a vowel, leaving conſonants to begin the following ſyllable, as glo-ri-fy, a-gree, beau-ti-ful, ſe-cre-fy, &c.

Q. What if two or more conſonants come together?

A. When two or more conſonants come together, if any of them be ſounded with the vowel going before, they muſt, according to the general rule, be ſpelt with it, as vir-tue, aug-ment, dig-ni-ty, mon-ſter, bi-ſhop, &c.

Q. What if *e* or *es* be at the end of a word?

A. If *e* or *es* be at the end of a word, they generally, with the foregoing vowel and conſonants, make a part of the laſt ſyllable; as in re-mem-brance, be-lieve, and the like.

Q. What exceptions are there to this rule?

A. All foreign words, as *Con-ge, E-pi-ta-phe:* ſcripture names, as *Phe-be, Jeſ-ſe.*

Q. What if *es* comes after *c, g, ch, s, ſh, x,* or *z?*

A. If *es* comes after *c, g, ch, s, ſh, x,* or *z,* then it makes a diſtinct ſyllable; as *fac-es, age-es, rich-es, wiſh-es, roſ-es, tax-es, prize-es.*

LESSON VI.

Q. TO which vowel does *x* go?

A. *x* alwnys goes to the vowel before it; as in *lux-u-ry, max-im, ax-i-om, prax-is,* &c.

Q. What if a conſonant be doubled?

A.

A. If a conſonant be doubled, it muſt be parted; as in *fol-ly, com-mon, din-ner, let-ter*, &c.

Q. What if a word be compounded or made up of two words?

A. If a word be compounded of two words, then each word muſt be ſpelt by itſelf, as with-al, where-as, an-other, non-age, houſe-hold, help-leſs.

Q. What if a word be intire, and has only a termination added to it?

A. Then the word in ſpelling muſt be ſeparated from the termination.

Q. Can you reckon up theſe terminations to me?

A. They are chiefly ſeven, es, eſt, eth, ing, ed, er, iſh; *as*, ſpeech-es, teach-eſt, teach-eth, teach-ing, learn-ed, teach-er, child-iſh.

LESSON VII.

Q. WHAT are the moſt uſual points in a ſentence?

A. Theſe four; a comma, marked thus, (,) a ſemicolon, thus (;) a colon, thus (:) a period, thus (.)

Q. What time is allowed in reading, when you meet with any of them?

A. At a comma, while I can count one; at a ſemicolon two; a colon three; at a period four, or longer.

Q. Of what uſe are ſtops?

A. To

A. To give time in reading to take breath, and to avoid confusion in the sense, when you join words to make sentences.

Q. Is there any certain rule where the stops are to be placed?

A. No: but a writer is often at liberty to use a comma or semicolon; also a semicolon or colon; also a colon or period, as he chooses.

Dare to speak truth; nothing can need a lie;
A fault that needs it most, grows two thereby.

Note, At the words *truth*, and *lie*, a colon or semicolon may be used indifferently.

LESSON VIII.

Q. WHAT is a note of interrogation?

A. A crooked mark set over a period, thus (?)

Q. What is the use of a note of interrogation?

A. To shew that the sentence is a question; as, Who among us can dwell with everlasting burnings?

Q. What is a note of exclamation or admiration?

A. A straight mark set over a period, thus (!).

Q. When is a note of exclamation or admiration used?

A. After any passionate exclamation or crying out, and after words of wonder. As O that they were wise! that they understood this! that they

they would consider their latter end! *Deut.* xxii. 29.

Q. What is a parenthesis?

A. Two crooked dashes, thus ( ).

Q. What is the use of a parenthesis?

A. To include words in a sentence, which may be left out without spoiling the sense. As, The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering to us-ward, not willing that any should perish, 2 *Pet.* iii. 9.

LESSON IX.

Q. WHAT are brackets?

A. Two straight strokes with corners at each end, thus [ ].

Q. Of what use are brackets?

A. To include a sentence written to explain something going before.

Q. What is an apostrophus?

A. It is a comma, set at the head of letters, to shew that some letter or syllable is wanting, as, *'tis* for *it is*, *I'll* for *I will*, *cou'd* for *could*, *ne'er* for *never*.

Q. What is a hyphen?

A. It is a very short line made thus (-).

Q. What is the use of an hyphen?

A. To join together two words, which make half compound, as foot-stool, sun-shine, &c. It is also used when part of a word is written on one line and part on another.

LESSON X.

Q. WHAT is a paragraph?

A. It is a ꝙ blotted in the body, thus ¶.

Q. What is the uſe of it?

A. It denotes the beginning of a new diſcourſe.

Q. What is a caret?

A. It is a ʌ conſonant turned upſide down, thus (ʌ).

Q. What is the uſe of it?

A. To ſhew when any words in writing are left out, where they ſhould come in. As JESUS CHRIST *is the author of eternal ſalvation to* ʌ *all who obey him*: but is only uſed in writing.

Q. What is a ſection?

A. It is a ſubdiviſion, or part of a chapter marked uſually thus §.

Q. What is an index?

A. It is an hand pointing to ſome remarkable paſſage, thus ☞.

Q. What is a quotation?

A. It is one or two commas ſet again ſome lines on the left-hand ſide of a page, ſhow that they are quoted from another, thus

Q. Is this mark of any uſe?

A. It is ſometimes, though rarely, uſ point out ſome remarkable paſſage.

Q. What notes refer to the margin?

A. An asterisk made thus *, an obelisk made thus †, also this mark ‖. And sometimes small letters and figures are used to refer to the margin, on the bottom or side of the page.

LESSON XI.

Q. WHAT are the usual abbreviations of titles?

A. They are these following:

Mr. Master	M.A. Master of Arts
Mrs. Mistress	B.D. Bach. of Divinity
Ld. Lord	B.A. Bachelor of Arts
Bp. Bishop	S. or St. for Saint
A. Bp. Archbishop	Bart. Baronet
Knt. Knight	Capt. Captain
Esq. Esquire	Lieut. Lieutenant
Gent. Gentleman	Col. Colonel
Dr. Doctor	Lp. Lordship
D.D. or D.T.P. } Doctor of Divinity	Rt. Hon. Right Honourable
M.D. Doctor of Physic	F.R.S. { Fellow of the Royal Society
L.L.D. Doctor of Laws	G.R. George Rex

LESSON XII.

Q. HOW are the names of the *months* abridged?

A. Thus,

Jan. January	Ma. May	Sept. September
Feb. February	Jun. June	Oct. October
Mar. March	Jul. July	Nov. November
Apr. April	Aug. August	Dec. December

Q. Are there any other abbreviations used in English?

A, Yes, these following;

A. D. or An. Dom.	In the Year of our Lord
Ana.	of the same quantity
B. V.	The Blessed Virgin
J. H. S.	Jesus the Saviour of Men
i. e.	that is
B.	Book
MS.	Manuscript
MSS.	Manuscripts
N.	Note
N. B.	note well
N. S.	New Stile
O. S.	Old Stile
℔ Ann.	Yearly
℔ Cent.	By the Hundred
q. d.	as if he should say
viz.	to wit, namely
e. g.	for instance, for example sake
p.	page
v.	*verse*, likewise *see*
&c.	*and the rest*, or *and so forth*

LESSON XIII.

IT is of use to be able to repeat by heart the names of the books of the Old and New Testaments; let me hear you repeat them in the order they lie in the Bible, for you will thereby readily turn to any chapter or verse.

Names.	*Abridgement.*	*Names.*	*Abridgement.*
Genesis	Gen.	Judges	Judg.
Exodus	Exod.	Ruth	Ruth
Leviticus	Lev.	1 Samuel	1 Sam.
Numbers	Num.	2 Samuel	2 Sam.
Deuteronomy	Deut.	1 Kings	1 Kin.
Joshua	Josh.	2 Kings	2 Kin.

Nam

Names.	Abridgment.
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezr.
Nehemiah	Neh.
Esther	Esth.
Job	
Psalms	Pf. or Psal.
Proverbs	Prov.
Ecclesiastes	Eccl.
Canticles	Cant.
Isaiah	Isa. or Is. or Esay
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hos.
Joel	
Amos	Am.
Obadiah	Obad.
Jonah	Jon.
Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

Names of the Books of the New Testament.

Matthew	Mat.
Mark	Mar.
Luke	Luk.
John	Joh. or Jo.
Acts	Act.
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Phil.
Colossians	Col.
1 Thessalonians	1 Thess.
2 Thessalonians	2 Thess.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Tit.
Philemon	Philem.
Hebrews	Heb.
James	Jam.
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 Joh.
2 John	2 Joh.
3 John	3 Joh.
Jude	
Revelation	Rev.

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LESSON XIV.

Q. WHEN are great letters used?

A. To begin the first word of a sentence or verse, proper names, titles of honour, names of offices, arts and trades; as *Thomas, Devizes, King, Lord, Captain, Preacher, Merchant*, &c.

Q. Where else are great letters used?

A. The letters I and O, when they stand by themselves, are written with great letters; also all remarkable words in the body of sentences.

Q. Are not great letters put in inscriptions and at the head of chapters in the Bible, instead of figures?

A. They are; the signification of which may be seen in the following table:

One	1	I	Fifteen	15	XV
Two	2	II	Sixteen	16	XVI
Three	3	III	Seventeen	17	XVII
Four	4	IV	Eighteen	18	XVIII
Five	5	V	Nineteen	19	XIX
Six	6	VI	Twenty	20	XX
Seven	7	VII	Thirty	30	XXX
Eight	8	VIII	Forty	40	XL
Nine	9	IX	Fifty	50	L
Ten	10	X	Sixty	60	LX
Eleven	11	XI	Seventy	70	LXX
Twelve	12	XII	Eighty	80	LXXX
Thirteen	13	XIII	Ninety	90	XC
Fourteen	14	XIV	One Hun.	100	C

Two Hun.	200 CC.	Eight Hun.	800 DCCC.
Three Hun.	300 CCC.	Nine Hun	900 DCCCC.
Four Hun.	400 CCCC.	One Th.	1000. M.
Five Hun.	500 D.	One Thousand Seven	
Six Hun.	600 DC.	Hundred Ninety-nine.	
Seven Hun.	700 DCC.	M DCC XCIX.	

N. B. *A less numeral letter set before a greater, takes away from the greater so many as the lesser is; but, being set after the greater, adds so many to it as the lesser stands for.*

IV. is Four.	VI. is Six.
IX. is Nine.	XI. is Eleven.
XL. is Forty.	LX. Sixty.
XC. is Ninety.	CX. One Hund. and Ten.

LESSON XV.

Q. HOW are words divided?

A. Into primitive and derivative; also into simple and compound.

Q. What is a primitive word?

A. A primitive word, is a word not derived from another; as *man*, *good*, &c.

Q. What is a derivative word?

A. A derivative word, is a word derived from another; as *goodness* from *good*, *lover* from *love*.

Q. What is a simple word?

A. A word not compounded; as *man*, *fish*, &c.

Q. What is a compound word?

A. A word compounded of two words, as *mankind*, *of man* and *kind*; *withall*, *of with* and *all*.

PRAYERS,

PRAYERS,

With some Directions relating to the Use of them.

LET the children be taught to think, before they pray, what it is they are going about; namely, to worship the great God of heaven and earth, who made them, and whose providence gives them food and clothing, and all other good things.

That God is every where present, though we cannot see him with our bodily eyes, and sees and observes our carriage and behaviour both when we pray, and at all other times.

Let them be taught to repeat their prayers leisurely, seriously, and devoutly. Tell them how necessary it is to keep their eyes and mind from wandering, and to attend to what they are saying, that their hearts may be affected with it; for God expects, and requires, that we worship Him, as with our bodies, so with our souls and spirits.

T

The children are ſuppoſed to uſe theſe prayers at home with their parents, brethren, and ſiſters, which is the reaſon why the words *we*, *us*, *our*, which ſtand for more perſons than one, are uſed; not *I*, *me*, *my*, which denote only one perſon. And if at any time they uſe them alone, they may be taught to intend all other people, for whom we ought to pray. Or they may learn the morning and evening prayers printed for the uſe of charity-ſchools.

Theſe prayers are only for method ſake appointed for morning, noon, and evening; but the children, as they grow up, may be directed to uſe any of them, either morning, or noon, or in the evening, or any other prayers more ſuitable to their neceſſities.

A MORNING PRAYER.

I.

WE thank thee, O moſt merciful Father, for thy protection the night paſt, and for all thy other mercies ſpiritual and temporal. We recommend to thy care and providence our ſouls and bodies, and beg thy bleſſing on whatever buſineſs thou haſt appointed us to do, and grant we may make thy glory, and the ſalvation of our ſouls, the greateſt buſineſs and care of our lives, through JESUS CHRIST our Lord. *Amen.*

II.

II.

O God, grant we may always remember that ſolemn promiſe and vow made in our name at our baptiſm, and give us the conſtant aſſiſtance of thy grace to perform the ſame, by renouncing the devil and all his works, the pomps, vanities, and evil cuſtoms of the world, and all the ſinful luſts of the fleſh, ſo as not to follow or be led by them; and by heartily believing, and openly profeſſing, all the articles of the chriſtian faith; and by keeping thy holy will and commandments, and walking in the ſame all the days of our life. O God, make us truly ſenſible, that we are no farther Chriſtians, than as we perform this our bounden duty and ſervice; and that on the obſervance thereof, depends all the benefits CHRIST has purchaſed for us, and all our comfort and happineſs, as well in this life, as in that which is to come.

III.

Give us grace, O Lord, to believe in thee, to fear thee, and to love thee with all our heart, and ſoul, and ſtrength; to worſhip thee, to give thanks to thee; to put our whole truſt in thee; and to call upon thee. Enable us to honour thy holy name and word, and whatever hath any relation to thee; and to ſerve thee truly, not only at times ſet apart for thy ſole

olemn worship, but all the days of our life; hrough JESUS CHRIST our Lord, in whose ame and words we continue to pray;

Our Father which art in Heaven, &c.

Here may be used the addition for Sunday morning, when that day returns; and if any one be sick in the family, the prayer on that occasion.]

IV.

May the blessing of God the Father, of our ord JESUS CHRIST, and of the holy Spirit, e with us, keep, protect, and prosper us in l our lawful undertakings this day and evermore. *Amen.*

A PRAYER FOR NOON.

O LORD, and heavenly Father, who art the giver of all Goodness, we beseech thee to nd thy grace unto us and all people, that we ay worship thee, serve thee, and obey thee, we ought to do; according to the example JESUS CHRIST, and as thy Saints and ngels do in heaven. Send us, O Lord, of y infinite bounty and goodness, all things at are needful both for our souls and bodies, hether they relate to this life or a better. e merciful unto us, and forgive us our sins, d dispose us by thy grace heartily to forgive that have offended us, in obedience to thy mmand,

Be

Be pleased, O God, to save and defend us in all dangers ghostly and bodily; to keep us from all sin and wickedness, (the greatest of all evils) and from that evil One, our spiritual enemy, the Devil, and from everlasting death which is the wages of sin. All this thou can do by thy power, and we trust of thy infinite mercy wilt do, through the merits of JESUS CHRIST our Lord. *Amen.*

An EVENING PRAYER.

I.

O GOD the Father have mercy upon miserable sinners, through JESUS CHRIST thy Son, our only Mediator and Advocate; and for his sake forgive us all the sins we have this day, or any other time, committed, in thought, word, or deed, either against thee, our neighbour, or ourselves. We are grieved and sorry and do heartily repent, that we have offended thee; and we humbly come to thee for mercy and forgiveness, through JESUS CHRIST, our Lord. *Amen.*

II.

O Lord, we beseech thee to incline our hearts to love our neighbour as ourselves, and to do unto all men, as we would they should do unto us in the like condition and circumstances. Particularly, give us grace to love, hon-

nd upon occasion, as far as we are able, to uccour our natural parents, father and mother.

To honour and obey the King, and all that re put in authority under him. Endue us ith a meek and humble spirit, that we may illingly and chearfully submit ourselves to l our governors, teachers, spiritual pastors nd masters, and to order ourselves lowly and verently to all our betters.

III.

O Lord, grant that we may never hurt any dy, by word or deed.

That we may never bear malice nor hatred our hearts.

That we may always keep our tongues from speaking, lying, and slandering.

That we may be true and just in all our ings, and keep our hands from picking and ling.

May we never covet or desire other mens is, but learn and labour truly and honestly et our own living.

IV.

e beg thy grace, O Lord, to enable us to our bodies in temperance, soberness, and ity; and that we may faithfully do our n that state of life unto which thou hast lt call us. All which we humbly beg, e sake of JESUS CHRIST our Lord.

[*Here may be used the addition for* Sunday *evening: also the* Prayer when any one is sick in the family.]

V.

We commit our souls and bodies, this night and ever, to thy keeping and most wise disposal. Make our lying down and rising up safe and comfortable.

VI.

Bless all mankind, more especially all Christians. We pray for that part of thy Church in these Kingdoms; and herein for our Sovereign Lord King GEORGE, and all the Royal Family; and for all in Authority in Church and State. Bless our parents, relations, friends and benefactors. Comfort all in affliction and adversity every where. Bestow upon us whatsoever thou seest best for our souls and bodies for the sake of JESUS CHRIST; in whose words we continue to pray;

Our Father, &c.

A PRAYER *to be added to the* MORNING PRAYER *on* SUNDAY.

WE praise and worship thee, O Lord, Creator of the world; we give thee thanks for our redemption by JESUS CHRIST; we bless thee for his resurrection, which we on this day commemorate.

Dispose our minds to a serious attendance upon thee in all holy duties. Suffer us not so far to forget the interest of our souls, as to neglect the religious observation of this holy day. Make us attentive to thy holy word, and diligent in the use of the means of grace. Let thy holy Spirit assist him whom thou hast appointed to minister to us in holy things, that he may shew forth thy glory, and set forward our salvation. And when we are returned from thy public worship, may we employ ourselves in prayer, in reading and meditating on thy holy word, or otherwise religiously and usefully, to the amendment of our lives, and becoming such as thou canst love and delight in. Grant this, for the sake of JESUS CHRIST. *Amen.*

A PRAYER *to be added to the* EVENING PRAYER *on* SUNDAY.

O LORD, pardon the wandering and disorder of our minds, and whatever else thou hast seen amiss in the performance of our religious duties this day. Assist us to remember and practise those divine truths which we have heard and learnt; that so we may become more holy in our conversation, more mindful of the duties of our several relations, and more contented in our condition, to thy glory, and the good of those with whom we have to do. We ask this, through the merits and mediation of JESUS CHRIST thy Son our Lord. *Amen.*

A PRAYER *when any one is sick in a Family.*

O LORD, we humbly pray thee to be merciful to [*him* or *her*] in this family, who is visited with sickness. Grant that [*he* or *she*] may take [*his* or *her*] sickness patiently, and recover [*his* or *her*] bodily health, if it be thy gracious will. Give thy blessing to the means used for restoring [*him* or *her*]. Preserve [*him* or *her*] from all violent assaults of the enemy. And make us all more and more sensible of our own weakness and frailty, and of the folly and danger of trusting to a late and death-bed repentance. Hear us for the sake of thy Son our Lord JESUS CHRIST. *Amen.*

A MORNING PRAYER *to be used daily by every* CHILD *at home.*

GLORY be to thee, O Lord, who hast preserved me from the perils of the night past, who hast refreshed me with sleep, and raised me up again to praise thy holy name.

I humbly worship thee, O God, my heavenly Father, through JESUS CHRIST my Redeemer; and I do again devote myself to thee, desiring to serve thee faithfully, this, and all the days of my life.

I was made thy child, and the disciple of thy Son JESUS, by baptism, and then received the promise of thy holy Spirit. Let that good Spirit thoroughly cleanse me from all the corruption of my nature. He

Help me to remember thee, my Creator, in the days of my youth.

Preserve me from those errors and follies to which the frailty of my age does most expose me, and keep me innocent from every great offence.

Deliver me from the vanity of mine own heart, and from the temptations of evil company.

Incline my heart to all that is good, that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my superiors; that I may fear and love thee above all; that I may love my neighbour as myself, and do to every one as I can reasonably desire they should do unto me, in like condition and circumstances.

Let thy good providence defend me this day from all evil; let the grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my learning, and help me daily to encrease in knowledge and wisdom and all virtue.

I humbly beg thy blessing upon all my relations and friends (particularly * my father and mother, my brothers and sisters, and every one in this house.) Grant to them whatsoever may be good for them in this life, and guide them to life everlasting.

I humbly commit myself to thee, O Lord, in

* *Here let every one mention his or her particular relations.*

the name of JESUS CHRIST my Saviour, and in the words which he himself hath taught me.

Our Father, &c.

An EVENING PRAYER *to be used daily by every* CHILD *at home.*

GLORY be to thee, O Lord, who hast preserved me the day past; who hast defended me from all the evils to which I am constantly exposed in this uncertain life; who hast continued my health; who hast bestowed upon me all things necessary for life and godliness.

I humbly beseech thee, O heavenly Father, to pardon whatsoever thou hast seen amiss in me this day, in my thoughts, words, or actions, (particularly) *.

Make me, O Lord, thoroughly sensible of the great weakness and corruption of my nature, and the many errors of my life.

Assist me, I pray thee, in making it my constant endeavour to resist and conquer every evil inclination within me, and every temptation from without.

Help me daily to increase in the knowledge and love of thee, my God, and of my Saviour JESUS CHRIST.

* *Here let the child be instructed, by the master or mistress, to confess and bewail, in particular, every sin which may have been committed by him, or her, in the day past, [whether lying, taking God's name in vain, stealing, quarrelling, stubbornness, or any other.]*

She

Shew me the way in which I ſhould walk, whilſt I am young, and grant that I may never depart from it.

Bleſs to me, I pray thee, whatſoever good inſtructions have been given me this day; help me carefully to remember them, and duly to improve them, that I may be ever growing in knowledge, and wiſdom, and goodneſs.

I humbly commit my ſoul and body to thy care this night, begging thy gracious protection and bleſſing.

And all theſe bleſſings which I aſk for myſelf, I heartily deſire for all my relations and friends, and all in this houſe. Let it pleaſe thee to guide us all in this life preſent, and to conduct us to thy heavenly kingdom, through JESUS CHRIST our only Lord and Saviour; in whoſe words I conclude my prayers.

Our Father, &c.

A ſhort PRAYER *for every* CHILD, *when they firſt come into their ſeats at Church.*

LORD, I am now in thy houſe; aſſiſt me and all that are now met together to worſhip thee; let thy holy Spirit help our infirmities, and diſpoſe our hearts to ſeriouſneſs, attention, and devotion, to the honour of thy holy name, and the benefit of our ſouls, through JESUS CHRIST our Saviour. *Amen.*

Before

Before they leave their seats, thus.

BLESSED be thy name, O Lord, for this opportunity of attending thee in thy house and service.

Make us, I pray thee, doers of thy word, and not hearers only. Accept both us and our services, through our only Mediator JESUS CHRIST. *Amen.*

A Grace before Meat.

BLESS, O Lord, we beseech thee, these thy good creatures to our use, and sanctify us to thy service, through JESUS CHRIST. *Amen.*

A Grace after Meat.

BLESSED and praised be thy holy name, O Lord, for these and all thy other blessings bestowed upon us, through JESUS CHRIST our Lord. *Amen.*

"The weekly COLLECTS in the Book of "Common-Prayer, are excellent forms of "devotion. To commit them every week "to memory, would be no difficult matter "even to children. They are pious forms "of prayer, and would assist us on many "occasions. Here follows some few of "them."

C

Collect for the seventh Sunday *after* Trinity.

For the Practice of true Religion.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name; increase in true religion; nourish us with all goodness; and of thy great mercy keep us in the same, through JESUS CHRIST our Lord. *Amen.*

Collect for Christmas-Day.

For Regeneration.

ALmighty God, who hast given us thine only begotten Son to take our nature upon him, and to be born of a pure virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord JESUS CHRIST, who liveth and reigneth with thee, and the same Spirit, ever one God world without end. *Amen.*

Collect for the fourth Sunday *after* Epiphany.

Prayer for Support in Time of Danger and Temptation.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant us such strength and protection, as may support us in all dangers,

gers, and carry us through all temptations, through JESUS CHRIST our Lord. *Amen.*

Collect for the sixth Sunday *after* Epiphany.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of everlasting life: Grant us, we beseech thee, that having this hope, we may purify ourselves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

Collect for Ash-Wednesday.

A Prayer for Contrition, or true Repentance.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness through JESUS CHRIST our Lord. *Amen.*

Collect for the Second Sunday *in* Lent.

A Prayer for Divine Protection.

ALmighty God, who seest that we have no power of ourselves to help ourselves,

us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our Lord. *Amen.*

Collect for Easter-Even.

For Mortification.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour JESUS CHRIST; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son JESUS CHRIST our Lord. *Amen.*

A

Collect for the sixth Sunday *after* Trinity.

A Prayer for the Love of God.

O GOD, who hast prepared for them that love thee, such good things as pass man's understanding, pour into our heart such love towards thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through JESUS CHRIST our Lord. *Amen.*

A

Collect.

Collect for the second Sunday *after* Easter.

A Prayer that we may follow the Example of CHRIST.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same JESUS CHRIST our Lord. *Amen.*

Collect for the eighteenth Sunday *after* Trinity.

A Prayer for Strength to withstand Temptation.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, through JESUS CHRIST our Lord. *Amen.*

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FINIS.

N.B. *All the Collects in the Book of Common Pra... are reduced under proper Heads, in a Tract ... titled,* Morning and Evening Prayers for Fa... lies, *&c. Printed for* F. *and* C. RIVINGTO... *Price* 2*d.*